A BRIEF ANSWER TO THREE BOOKS, ONE By *John Faldo*, called an *Independent*, and *Two* by *Thomas Hicks*, a *Baptist*, put forth against the People called *QUAKERS*.

Wherein the *Presbyters*, (*Inde*) *pendents*, and *Baptists*, though they differ among Themselves, yet like *Herod*, *Pontius Pilate*, *Judas*. and the *Jews* are all joyn'd against the *Truth*.

But that which is not of God, shall not Stand.

WHen I intended to go my Journey, I met with a Book given forth by One *John Faldo* against the *Quakers*. I do not know what this *John Faldo* is, nor where he dwells, nor never heard of his Name before: but I know, he is like *Thomas Hicks*, that Wrote the *Dialogue*. Yet I do not know *Thomas Hicks* neither; but I know they are alike, they are both Mockers; themselves proves it in their *Title*-pages, and throughout their Books. They call names, as *Quaker*, and *Quakerism*, gone from Scripture-words; and yet call the Scripture their *Rule*. *Herod* and *Pilate* were made Friends; yet did despise and mock Christ the Head; and these Two mock and make Lyes against his Members: their Books declare it. I cannot tell, which was *first* in the *Lyes*? but I can tell, who is the *Father* of *Lyes*, the *Devil*. *He abode not in the*

Truth; neither do these *Two* Perspicuity and Brevity are two chief Points in *Oratory*; but these *Two* supposed great *Orators* have neither. When They Treat on a *subject*, their *Porch* is bigger then the *House*: they are so long and tedious, like the *Orator*, when his Glass was near run out. said; *Now to the Matter.* They are in the many *Words*, *Digressions*, and *Distinctions* that they lose themselves and *Reader* also, except he abide in the Light. For *Example*:

J. Faldo spends *an Hundred and Nineteen* pages to prove, *That Quakers deny the Scriptures*; and hath not prov'd it neither: but runs begging after the *Quakers*, *that they would prove the Contrary.* pag. 26, 27. And when he hath travelled to pag. 37. saith, *Now to clench the Nail, I have been driving hitherto.* I pursued him to pag. 130. to find the Nail clenched, but could not: so I left my Pursuit. Yet he saith; *If one, or all these Arguments together will not prove, what I have brought them to confirm, I will forever despair to prove any thing.*

When *T. Hicks* and *J. Faldo* saith, *The Scriptures are the Word of God, and Rule of Faith.* They run into Thickets of Words, but here they have no shelter; for all people do, or may know, *That* Quakers *do own Scriptures*, and have, and do daily disprove their false Doctrines by plain Scripture words.

J. Faldo saith in the *Second part* of his Book, *That* Quakers *deny all Gospel Ordinances. Answ.* They deny none, but such, as the *false Churches* do practice in their own wills without the Spirit, Life and Power.

1. In Particular he saith, *They deny the Ministery and Ministers of the Gospel. Answ. Quakers* deny no *Ministry*, that is *true*; nor no *Ministers*, that are sent of God.

2. He saith, Quakers *deny the Gospel-Church. Answ. Quakers* own that *Church which is in the Living God, the Ground and Pillar of Truth*: but do deny all that say, *They are a true Church*, and are not, but are the *Synagogue of Satan.*

3. *J. Faldo* saith, Quakers *deny the Ordinance of Hearing the Word preached. Answ.* Blush for shame: dost thou not know, they go sometimes many Miles, and many hundreds at a time; but thou gnest not to hear *Truth* thy self; but hindrest as many as thou canst, and wishest, as in thy *Preface*, *That many Thousand of small pieces of four or five sheets were printed, and sold at a cheap rate, to discover the* Quakers *Principles.* But that would discover and hurt thy Cause.

4. Quakers

4. Quakers *deny Gospel-prayer*. *Answ.* They do own and practise *Prayer*, and *Thanks-giving* at meals, in Families, and else-where.

5. Quakers *deny the Ordinance of Reading the Scriptures*. *Answ.* They say, *Reading* and other holy *Duties* are to be performed in Families: and several have been convinced by *Reading Quakers* Books, before ever they heard a *Minister*.

6. Quakers *deny Water-Baptism and the Lords Supper*. *Answ.* When the *Substance* is come, and enjoyed, the *shaddows* fly away. — These *Charges* against the *Quakers* are all false; and so are many more in *J. Faldo*'s Book.

Pag. 8. he saith, Quakers *preach a Christ within, in Opposition to a Christ without*. *Answ.* We feel, taste, and handle Christ within our *Hope* of *Glory*: he is but one, and not divided. And so a wicked Slander to say, *we oppose Christ without*.

Pag. 10. He saith, *They decry the Scriptures of the Old, and New Testament as altogether needless, if not Mischievous*. *Answ.* We believe and read the Holy Scriptures to our Profit and Comfort, being come to the same Spirit, by which they were given forth, and is the *Interpreter* of them.

Pag. 40. *The* Quakers *equalize their Writings, and Sayings with the Scriptures, and prefer them above them*. *Answ.* They set the Scriptures in their place; but neither set them nor their Writings above the Spirit, as ye do.

Many more might be noted; but this is enough. — I do admire, that ever a Man so *Learned*, as *J. Faldo* is, should so fail in his *Learning*, *Senses* and *Reason*, to charge so desperately, and perform so weakly. For I cannot find any *Errors* in the *Quakers* words, that *J. Faldo* hath cited; nor *Strength* in his Arguments to prove any.

J. Faldo in the *Third part* of his Book concerning *Apostolical Inspirations* hath many *Distinctions and Differences* between the *Spirit which the Apostles had*, and the *Spirit that Believers now have*: But he is neither brief, nor plain; but endeavours in many pages to manifest some great matter, but his *distinctions*, and *differences* are not in *Substance*, but in *Circumstances*; not differing in *Truth* and *Kind*, but in *Degree* and *Measures*. There are *Diversities of Gifts*, *Administrations* and *Operations*; but the *same Spirit*. If *J. Faldo* hath found out another Spirit, it is a false one.

J. Faldo would seem much a Schollar; but *T. Hicks* is more

a ſubtle one; He hides his Work in Miſts, and Thickets to cover his Wickedneſs. How can all the People of *England*, or elſewhere, where *T. Hicks*'s Books may be ſeen, ſee the *Quakers* Books alſo (whom he hath *charged*) to know certain, *whether his Charge be true?* which is a thing unlikely, if not impoſſible. Why then, what colour of Reaſon is there in the leaſt, that *T. Hicks* ſhould be believed at *any time*, or in *any thing*, who is found a *Lyar* ſo *oftentimes*, and in ſo *many things*; but all his Labour to be loſt, and as *Water ſpilt upon the Ground*? And ſo no ſearch after the *Quakers* Books need be; but *T. Hicks* accounted *vir nullâ fide*, a man of no Faith or Credit.

Now for me to detect a man without juſt Cauſe, were unjuſt: therefore hear, what I can ſay

I. To the *falſe Charges* in his Book.

1. *The* Quakers *deny the Scriptures to be the Word of God.* The *Anſwer* is in the firſt Chap. of *John*, *In the beginning was the Word, and the Word was with God, and the Word was God; all things were made by it.* But the Scriptures were not in the *beginning with God*, nor Scriptures never *was God*, nor were *all things made* by the Scriptures.

2. *They deny the Scriptures to be as the Rule of Faith and Practice to* Chriſtians. *Anſw.* The Spirit of God was, and is the Unchangeable, Everlaſting *Rule* of *Faith* and *Practice* to all true Believers in all Ages. Who can underſtand the Scriptures, but by the ſame Spirit, that gave it forth? Then how can it be an infallible *Rule* without the Spirit to open and apply them?

3. Quakers *deny the Perſon of Jeſus Chriſt. Anſw.* They do believe the One Mediator between God and Man, the Man Chriſt Jeſus. Where do the Scriptures (that *T. Hicks* calls his *Rule*) ſay, *That Chriſt is a Perſon?* or that the Son is *One* Perſon, and the holy Ghoſt *Another* Perſon? We own Chriſt Jeſus born of the Vigin *Mary*, his Death, Reſurrection and Aſcenſion, and his Coming again in Spirit, who ſaid, *He that is with you, ſhall be in you.*

4. Quakers *deny the Reſurrection of the Body. Anſw.* They believe, *All that are in the Graves, ſhall come forth; they that have done good, to the Reſurrection of Life; and they that have done evil, to the Reſurrection of Condemnation, And it ſhall be raiſed a Spiritual Body.* But that the Body of Fleſh and Blood ſhall

riſe

riſe in the ſame Form, and inherit the Kingdom of Heaven, let *T. Hicks* prove that, by *that* which he *calls his Rule*, if he can: but *that* ſaith; *Thou ſoweſt not that Body which ſhall be.*

5. *They ſay, that the Light in every Man is ſufficient to guide unto Salvation, if it be obeyed.* Anſw. The Light is *ſufficient*, whether any *obey* it, or not: but none ſhall be *ſaved* by it, but they that do obey it, and yet not *ſaved* by *obeying only.*

6. *Alſo ye maintain Perfection attainable in this Life; but what Perfection do ye mean?* Anſw. 1. There is *Perfection* to which nothing can be added; and ſo *no Man*, but *God only* is *perfect*. 2ly. There is *Perfection from Sin*: and ſo the *firſt Adam* was made perfect by *Creation*; and true Believers are made *perfect* by *Redemption*; elſe Chriſt Jeſus the *ſecond Adam*, hath leſs Power to deliver Man out of Sin, then the *firſt Adam* had to bring him into Sin.

The moſt do not believe, there is ſuch a State as *Freedom from all Sin in this Life*; ſome others do believe, *there is*. Yet none know it, but they that are in it: nor none can come into it, but they that are led and guided by the Word and Spirit of God in them. There is *Perfection from Sin* and Growth in Holineſs. The Man Chriſt Jeſus was *free from all Sin, and grew in Wiſdom and Stature*: And ſuch as come to this State grow up in *Chriſt*, the *Reſurrection* and the *Life*, in the Unity, being ſet down together in the *Heavenly Places*, have fought a *good Fight*, and know the Overcoming, and enjoy a State, which the World knoweth not, but make War againſt it.

II. There are many *abſolute Lyes* recorded in *T. Hicks's* Book; I give a hint but of ſome.

1. He ſaith, *All things neceſſary to Salvation are contained in the Scriptures, and in no other Record in the World, either without or within Men.* Anſw. The *Record* of God is true, which is *within* men.

2. He ſaith *That the Light within is ſo far from being a ſufficient Guide, that it ought to be rejected.* Indeed *Thomas Hicks* doth reject it; which he ought not to do.

3. *T. Hicks* ſaith, *That perfect Freedom from all Sin will cauſe much Pride, and Preſumption, and hinder holy Fear, and holy Watchfulneſs, and induſtrious Endeavours to walk in a holy Courſe to the end.* Anſw. If *T. Hicks's* Sins and Imperfections would have

kept

kept him from *Pride* and *Presumption*, why then is he so *proud* and *presumptuous*, hardly any like him, as his Books do manifest.

III. Now besides his *absolute*—note some of *T. H's suspected* Lyes.

1. P. 9. *T. H.* saith, *A* Quaker *told him, that he esteemed the Blood of Christ spilt at* Jerusalem *no more, than an Unholy or Common Thing.*

2. P. 29 *T. H.* saith, *That* G. Fox *and* R. H. *said, It is dangerous for Ignorant People to read the Scriptures.* Who will believe this?

3. Pag. 30. *T. Hicks* asked *J. Story, Whether the Light in every man is sufficient to guide to Salvation? J. Story* answered (as *T. Hicks* saith in his Book) *That he did not come to be Catechised. Answ.* But *J. Story* did not answer *three Priests* so at the Town *Hall* in *Marlbrough* (where I dwell) before the *Magistrates* and a *Multitude*, sixteen years ago; but answered so, that they never desired, or not endeavoured to dispute with *Quakers* since.

4. The Ill Report, that *T. Hicks* hath cast upon (as he calls) *Fox, Dewsbury, Atkinson, Whitehead, Crisp, Burroughs, Howgill, Penn*, and others, is a suspected Lye. Who will believe *T. Hicks*, but such as are deceived with him by the *Accuser of the Brethren*, in whose Steps he treads?

Now I expect, what I shall receive: It is likely the same, which *T. H.* saith in his *Title* page, and *Postscript* of his *Dialogue*; namely, *That the Method and Manner of the* Quakers *reasoning is Scurrilous Language*: though they speak Scripture-words, as to name *Dog, Swine, Viper, Serpent, Lyar, &c.* but when the Persons spoken to are such, then it is *Truth*, and no *Scurrilous Language.*

To J. Faldo, *and* Tho. Hicks.

Friends,

YE are both Strangers to me: I have no certain Knowledg of you, but by your Books, which when I received, and took Notice of your *Waters*, I found your *dis-ease*. Your *Waters* are not *Rivers of Living Water*, which flow out of the Belly of such, as believe in Christ, as *Joh.* 7, 38. nor the *pure River-Water clear as Crystal out of the Throne of God, and of the Lamb.* Rev. 22. but brackish, foul Water out of the foaming Sea, that casteth up

Mire

Mire and Dirt, out of which the Beast rose. *Rev.* 13. Waters, upon which the Whore sits, that hath made the *Nations Drunk with the Wine of her Fornications.* Rev. 17 So according to these Scriptures your *Dis-ease* is a *Beastly, Drunken, Whorish Distemper.* Consider in your own hearts, and be wise: *Paul* Persecuted that Truth, which afterward he preached. Come; I hope, your Day is not wholly over: I can assure you of a Remedy, if ye in Faith and Patience take it. It is this; *Turn into the Light of Christ within you*; notwithstanding ye have spoken *all manner of* evil against it, slighted, reproach'd, and vilifi'd it; Yet come *now*, submit to it, and follow it, it will cure all your *Maladies.* Ye have a sufficient Warrant for what I tell you. *Joh.* 8. 12. Jesus saith, *I am the Light of the World; he that followeth me, shall not abide in Darkness, but shall have the Light of Life.*

Object. But if ye should *object*, and say, *what is one sheet in Answer to Three Books containing* 556. *pages?*

Answ. I did fear, ye were affected with *Tautology* more then *Brevity*, with *Obscurity* more then *Perspicuity.* *John* saw in the Hand of the Angel a little Book, *Rev* 10. I have answered the *Sum* and *Substance* of your Three Books, though brief, yet plain; *particulars* in them of little Value are reduceable, and comprehended in the Summary. There is enough charged against you, clear your selves of that first, and make invalid my Proofs, if ye can.

Thomas Lawrence.

ONe day before I came forth, I met with another Book of *Tho. Hicks*, intituled *A Continuation* of his *former Dialogue between a Christian and a Quaker.* Why *Thomas*, are not *Quakers* Christians? what! are all *Pagans*, but whom *T. Hicks* will allow the name of *Christian?* Some *Baptists*, whose dwelling is in *Marlbrough*, said in my hearing, That *Master Hicks* having a Book in his hand, written *Dialogue*-way, cast it away with great dis-like, and said; *It was an unjust way of Printing*: And gave his *reasons* for it: *First*, said he, The *Translator hath all in his own Hand, and can make his Opposer say, what he pleases to serve his own*

Turn.

Turn. Secondly, he will take the weakeſt part of his Opponent to work upon, and (as I may ſay) rather then fail, make Lyes of his own, and fence with them; as he hath done in both his Books. So inſtead of Repenting of doing that, which he then condemned, he Continueth in his Sin after Conviction, as if he were wholly hardened, regarding neither Juſtice, nor Honeſty, nor his Account at the Day of Judgment, when he muſt anſwer for all his Deeds done in the Body. He ſaith, *That Printing Dialogue way is unjuſt*, and hath given his Reaſons; yet hath printed two *Dialogues* himſelf: and ſo hath done the ſame thing, for which he hath condemned another: and therefore he is inexcuſable, *Rom* 2. So to conclude, he hath condemn'd all his own Writings: what need any more Proof, or Arguments againſt him?

Friends, J. Faldo *and* T. Hicks,

I wonder, that Men ſo Learned and Eloquent, as ye would ſeem to be, and would be accounted *ſolid* and *leading* Men, ſhould be ſo much in the vain *Jangling*, *Contentions*, and *needleſs Repetitions*: In the tenth part of the Paper you might have written more, and to better purpoſe. Though *Quaking* and *Trembling* is that, which ſome of God's dear Servants have known, yet who hath ever ſaid, *That* Quaker *or* Quakeriſm *is* Chriſtianity? or in what *Tongue* or *Language* have ye found the words? Ye fight againſt leſs then a Shaddow, a *Figment* of your own, as *T. Hicks* calls. I'le tell you, from whence your words are? from the Beaſt, that roſe out of the Sea; from the blind World, that lies in Wickedneſs; from the Stock of *Iſmael*, who are Mockers, born after the Fleſh; from the Devil, the *Father* of *Lyes*. Now take notice of your *Original*, and what your *State* and *Condition* is, whilſt ye ſtand where ye are. If I had had more time, I know not, that I ſhould have written any more. There is enough charged againſt you already, anſwer that firſt, if ye can. There be ſome Books printed already, and ſome to print to lay open your Weakneſs more at large: Ye had better proceed no further, leſt ye be found Fighters againſt God.

T. D.